

# INDIAN NOTES AND MONOGRAPHS

VOL. X



No. 1

A SERIES OF PUBLICA-  
TIONS RELATING TO THE  
AMERICAN ABORIGINES

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## A STONE EFFIGY PIPE FROM KENTUCKY

BY  
GEORGE H. PEPPER

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NEW YORK  
MUSEUM OF THE AMERICAN INDIAN  
HEYS FOUNDATION  
1920

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**Publications of the Museum of the  
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THIS series of INDIAN NOTES AND MONOGRAPHS is devoted primarily to the publication of the results of studies by members of the staff of the Museum of the American Indian, Heye Foundation, and is uniform with HISPANIC NOTES AND MONOGRAPHS, published by the Hispanic Society of America, with which organization this Museum is in cordial coöperation.



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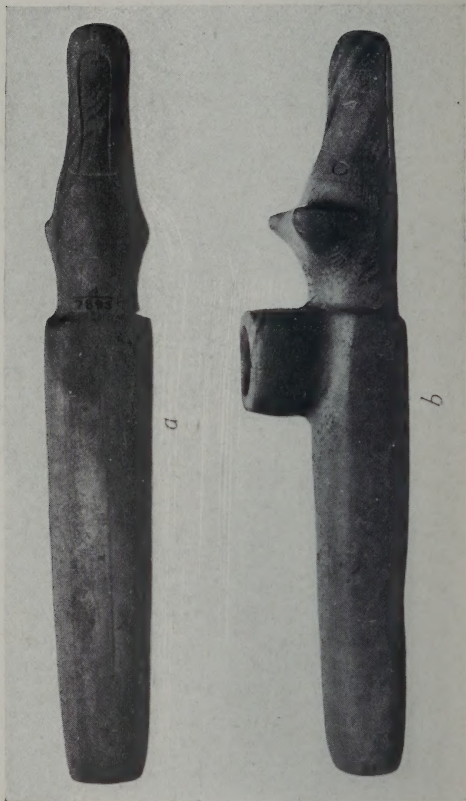






PEPPER—EFFIGY PIPE

PL. I



STONE EFFIGY PIPE FROM KENTUCKY



## A STONE EFFIGY PIPE FROM KENTUCKY

BY GEORGE H. PEPPER



INDIAN pipes of zoöomorphic form antedate the discovery of America, such effigies having been unearthed from many prehistoric village-sites and mounds, while similar ones are in use by members of some of the modern Indian tribes. As most of the ancient animal pipes were no doubt employed in ceremonies, it is little wonder that the highest skill of the pipe-maker is reflected in these particular productions. Many effigy pipes are represented in the collections of the Museum of the American Indian, Heye Foundation, but there is one in particular that, owing to its size, workmanship, and history, deserves special consideration.

During the summer of 1915 the Museum obtained the major part of the collection of

6	KENTUCKY
	<p>Kentucky archeological objects that had been brought together by the late Col. Bennett H. Young of Louisville. One of these was a stone pipe, of unusual dimensions and perfection of finish, whose distal end is fashioned in the form of the head of a wolf or of some similar animal. In 1876 Mr Lucien Carr and Prof. N. S. Shaler described the specimen, and since that time other writers, including Colonel Young, have added information concerning it. Now that the pipe has been permanently placed in the Museum of the American Indian, Heye Foundation, the writer has endeavored to assemble all facts that may prove useful to those having occasion to refer to this interesting example of aboriginal sculpture.</p> <p>As the first known mention of this pipe is that given by Carr and Shaler, and as only parts of their description have been used by more recent writers, their account<sup>1</sup> will be quoted in full:</p> <p>“Figure 1—Plate VI [Plate VII] is a carved pipe of the mound-builder pattern, and represents the head of some fanciful animal. It is</p>
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made of a highly metamorphosed clayey slate of a yellowish color; and in places, as for instance on the ear of the animal, it has a series of parallel lines of a darker color, the whole resembling very much the graining in a piece of yellow pine. This pipe is unusually large, and is given here on a scale of one-half, being the only figure that is at all reduced. It measures  $16\frac{2}{3}$  inches in length,  $3\frac{3}{4}$  inches in height, and its weight is five pounds seven and one-half ounces. The bowl is  $1\frac{3}{4}$  inches in width. It was found imbedded in the roots of a tree, and may be some hundreds of years old. It belongs to Mr. R. S. Munford of Rowlett's Station, Hart County, Kentucky, by whom it was kindly loaned for representation. There is also in the collection of the State Geological Survey a broken pipe of steatite, about half the size of this one, having very much the same head. In this latter specimen, the bowl shows unmistakably the marks of the tool with which it was dug out, the striæ being perpendicular and not circular, as they would have been if it had been bored out."

In 1910, Colonel Young added another personal touch, in the following words:<sup>2</sup>

"It was found in the roots of a beech tree which had grown on the top of a mound near Green River, in Hart County. . . . The pressure of the root and the concussion in the fall of the tree broke the pipe into nine separate pieces. Colonel Robert Munford, of Munfordville, Kentucky, from whom it was obtained, and who was a most enthusiastic and zealous

antiquarian, discovered the pipe in the root after the tree had been blown down, cut away the pieces that were holding it, and searched with intense diligence for the remaining parts of this splendid piece of workmanship that were lost. He moved the dirt carefully with his hands and with a sifter, and in the course of two or three months found every piece but one. With glue, which he had learned from the Indians to manufacture out of buck's horn, he welded the separate pieces into a beautiful whole again, but still one piece was lacking. For eight months he searched for this last piece until, like the woman in the Scriptures hunting for the lost coin, he found it, and his patience and courage were rewarded with the delight which can come only to an antiquarian when, after long months of toil and watchfulness, he finds that which he sought."

The accompanying illustration (pl. 1) shows the pipe in its present condition. It is complete in practically every detail, and neither the surface nor the finest lines of the incised features have suffered from the fractures above noted. The pipe is of the usual form that has the bowl placed at the end of the stem and at a right angle to it. The addition of the head of an animal gives to the stem the suggestion of a body, although there are no physical embellish-

ments to impart to the stem the appearance of such. The stem is 10 in. long, and averages 2 in. in height and  $2\frac{1}{2}$  in. in width. There is a gentle taper from the proximal end to the bowl, this part being squared and having rounded edges. The bowl is  $2\frac{1}{4}$  in. square,  $1\frac{1}{2}$  in. high, and its opening is  $1\frac{1}{2}$  in. in diameter. The stem and the bowl are without ornamentation, save that of the natural striation of the stone. The distal end of the stem is shouldered, and from it extends a carved ornament in the form of the head of a wolf or a dog, the statement of Messrs Carr and Shaler to the effect that the pipe "represents the head of some fanciful animal" being somewhat misleading. When the pipe is resting in a horizontal position, the under part of the head is a quarter of an inch above the base of the stem. The head is carved in the round, the ears being conical, and stand in high relief. The eyes are represented by incised circles, the nostrils by two crescentic incisions, and the mouth by a broad, deeply-cut line extending from a point below the right eye, around the muzzle, and



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	<p>relatively to the same position under the left eye. The teeth are indicated by twenty-five short, vertically-incised lines on the lower edge of the left mouth-line, and twenty-eight similar lines on the right side. On the under part of the jaw there is an incised, rounded-end figure which evidently was intended to represent the depression caused by the angle of the inferior maxillary. The character of this particular feature is shown in pl. I, <i>b</i>.</p> <p>The carving of the head was carefully done, the skilful workmanship representing one of the best examples of ancient aboriginal carving as applied to pipes. It is devoid of ornamentation, although the natural reddish-brown striation of the stone is strongly emphasized on the head and portions of the bowl, and indeed has the appearance of intentional embellishment. The boring at the mouth-end of the stem averages three-quarters of an inch in diameter, and is somewhat irregular. The interior of the bowl is crudely worked, and some of the vertical tool-marks are quite deep. The entire outer surface of the pipe</p>
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PEPPER—EFFIGY PIPE

PL. II



*a*



*b*

STONE EFFIGY PIPE FOUND IN MARYLAND

## EFFIGY PIPE

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has been carefully smoothed, obliterating all traces of primary cutting. From the appearance of the smooth, perfect, yellow-brown surface, it would seem that the pipe had suffered no decomposition, and that it has changed but little, if at all, since it left the hands of its maker.

In the Carr and Shaler description of this pipe the material is given as a "highly metamorphosed clayey slate." In Moorehead's "Stone Age in North America,"<sup>3</sup> it is called "oolitic limestone." Dr Chester A. Reeds, of the American Museum of Natural History, pronounces it to be a phyllite, a metamorphosed shale, and that the red-brown striation is due to iron discoloration.

In the Museum collections there is another pipe, similar in form, size, and material to the one described (pl. II). It was collected in Maryland by F. C. Christ, of Nazareth, Pennsylvania, but there is a strong probability that it reached those parts through barter. Pipes of this type are not of common occurrence in the Eastern states, although one of the first pub-

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lished illustrations of Eastern Indian artifacts is that of a pipe with an animal head carved at the bowl end.<sup>4</sup>

The Maryland pipe is  $13\frac{1}{2}$  in. in length and measures  $3\frac{5}{8}$  in. from the base of the stem to the top of the bowl. The stem averages 2 in. in height and width. It is rounded on three sides; the fourth side, that on the left as viewed from the mouth-end, is somewhat flattened, this exception having been caused by the bed-plane of the stone. The bowl is  $1\frac{1}{2}$  in. in height, and the opening averages  $1\frac{1}{4}$  in. in diameter; at the mouth-end the drilling of the stem measures  $\frac{3}{4}$  in. Nine and a half inches from the distal end there is a raised collar,  $\frac{7}{8}$  in. broad, which forms the neck of the bird-head with which this part of the pipe is ornamented. Judging by the form and general character of the head, it was probably intended to represent an owl. Ear-like projections are carved in high relief and have a forward inclination. The frontal plane is angular and raised; it commences at the inner edges of the projections, and narrows gradually until it reaches the



base of the bill, and undoubtedly was designed to represent the facial angles formed by the circular lines of eye-feathers of the owl. Below this section the head is gracefully rounded, but there are no indications of eyes. The beak is carefully carved and well formed, the upper mandible overlapping the lower, while deep incisions on the sides, at the base of the beak, aid in defining this feature. On the under surface of the lower mandible there is a depressed area with a central ridge that extends backward from the bill (pl. II, *b*). The outline of this part of the carving approximates that of the under part of the jaw of the other pipe.

From the general appearance of this bird pipe it would seem that it had never been completed. The head is smoothed, but the implement marks are not obliterated, and these are markedly apparent on the collar and the bowl, while the lack of marks to indicate the eyes, and the general appearance of the bowl, lend weight to this supposition. The general color of the pipe is yellow-brown, and on the upper surface

of the stem are natural longitudinal lines of reddish-brown, similar in color to those on the head and the bowl of the other pipe.

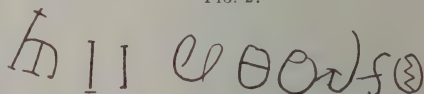
On the left side of the stem, below the bowl of the owl pipe, there is a lightly



FIG. 1.



FIG. 2.



**hr H e o w s G<sup>w</sup>**

TSĪ - MĬ

WUN

- SGA - YA

WÂN

FIG. 3.—Cherokee inscription on the pipe, with equivalents in Cherokee type and in English characters.

scratched figure composed of interlaced wave-lines (fig. 1), while a bow-shaped figure is on the opposite side (fig. 2). On the under part of the stem, near these figures, there is a series of characters (fig. 3) suggestive of a name, such as is often

scratched or cut by farmers or others who find aboriginal objects and who have little regard for their archeological value. On closer examination these faintly scratched characters proved to be composed of devices bearing such close resemblance to Cherokee alphabetic characters, that a copy of the inscription was sent to Mr James Mooney, of the Bureau of American Ethnology, who kindly made an individual comparison of the characters and sent the following report thereon:

"The inscription is in Cherokee characters, the final character being doubtful, and is probably the name of the maker or owner. The first word, of two characters, is *Tšimǎ*, the Cherokee attempt at 'James,' i.e. 'Jimmie.' The second word is doubtful, by reason of the imperfect form of the final character. It might be a misspelled form for *Wánisgaya*, or *Wunisgaya*, 'Men Far Away,' or 'Distant Men,' used as a general name; but I am rather inclined to think that it is a Cherokee attempt at some civilized family name, as *Winship*, etc.

"Cherokee pipes are usually of a red-black micaceous stone, frequently made darker by means of grease. As the Cherokee alphabet was invented about 1820, the pipe, if of the same age as the inscription, is not more than 100 years old."

If this pipe is of Cherokee origin, it must have been made in prehistoric time. The weight of evidence would seem to preclude such an origin, but it may well belong to the same period and be a production of the same people who were responsible for the animal effigy pipe. Who these people were cannot be definitely determined, but they were probably the Shawnee, a tribe that, in early times, had a wide distribution. In the "Handbook of the American Indians" Mr Mooney states that "they probably wandered for some time in Kentucky, which was practically a part of their own territory and not occupied by any other tribe," also that "the evidence afforded by the mounds shows that the two tribes [Shawnee and Cherokee] lived together for a considerable period, both in South Carolina and in Tennessee, and it is a matter of history that the Cherokee claimed the country vacated by the Shawnee in both states after the removal of the latter to the north." It would therefore seem that the owl pipe may be of ancient Shawnee origin and later became the property of a Chero-

kee, who scratched thereon the name that Mr Mooney has deciphered.

Pipes of this particular type are not unusual, although most of them are more crudely made than the ones described. The late Joseph D. McGuire<sup>5</sup> described a similar one as—

“an unusually large specimen of an unfinished pipe, made of steatite, which is 19 inches long, 4 inches high, and 3 inches wide, and weighs 9 $\frac{3}{4}$  pounds, and used as a weapon would really be terrible. There are few surface indications showing the striae of the tools with which these implements were originally made, and it is impossible to say from an examination of many specimens whether stone or metal tools were used, as the surfaces have been smoothed off. As the shape of this pipe is perfect, it would indicate that it was intended for use in its present condition. If, however, it was intended that the bowl and stem were to be bored out, which was probably the case, it would indicate that this was one of those ‘great pipes’ to which reference is so often made in works of early North American travel, the size of which distinguishes them from pipes intended for individual use. Pipes of this type vary from 6 to 19 inches in length, and are apparently totemic. One specimen in the U. S. National Museum, from Anderson County, Tennessee, has a head on it, but it is impossible to determine whether it represents a turtle or a bird, though



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	<p>the head in the last illustration was probably that of a dog or wolf."</p> <p>Captain John Smith<sup>6</sup> speaks in the following words of his meeting with the Sasquesahanocks:</p> <p>"One had the head of a Woolfe hanging in a chaine for a Jewell, his Tobacco pipe three quarters of a yard long, prettily carued with a Bird, a Deere, or some such devise at the great end, sufficient to beat out ones braines: with Bowes, Arrowes, and clubs, sutable to their greatnesse."</p> <p>Very little is known of the actual use of this type of pipes, save by analogy, but that they were used in ceremonies and represent an elaboration of the ordinary utilitarian forms, is unquestioned. Descriptions and illustrations of many such pipes have been published, and the animal effigy pipe of the Young collection has been alluded to by several writers. At this late day there is little hope of finding unpublished contemporary descriptions of the use of such pipes at the time of the conquest, and owing to the nonexistence of prehistoric records, save in the way of picture-writing,</p>
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the ceremonies in which they played a part must remain unknown.

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1. CARR, Lucien, and SHALER, N. S., On the Prehistoric Remains of Kentucky, *Memoirs of the Geological Survey of Kentucky*, N. S., Shaler, Director, vol. 1, part IV, Cambridge, 1876, p. 22.

2. YOUNG, Bennett H., The Prehistoric Men of Kentucky, *Filson Club Publications*, No. 25, Louisville, 1910, pp. 285-291, ill., p. 288.

3. MOOREHEAD, Warren K. The Stone Age in North America, Boston, 1910, vol. 2, p. 77, fig. 482. "Oolitic limestone pipe, Hart County, Kentucky. Highly polished. A beautiful specimen. Collection of Bennett H. Young. These long effigy pipes of this type are to be found in the Smithsonian and American Museum collections. An example in the G. A. West collection, found in Ohio, is 14 inches long." See also MOOREHEAD, Prehistoric Implements, Cincinnati, 1900, p. 158, fig. 235. Figures with the caption, "From Col. Bennett H. Young's collection, Louisville, Ky., found in southern Ky."

4. *Memoirs of the American Academy of Arts and Sciences*, Boston, 1785. See SAVILLE, Marshall H., Archeological Specimens from New England, *Indian Notes and Monographs*, Museum of the American Indian, Heye Foundation, vol. v, no. 1, New York, 1919.

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	<p data-bbox="308 278 940 430">5. MCGUIRE, Joseph D., Pipes and Smoking Customs of the American Aborigines, based on Material in the U. S. National Museum, <i>Report of the U. S. National Museum</i>, Washington, 1897, pp. 440-441.</p> <p data-bbox="308 433 940 525">6. SMITH, Captain John, The Generall Historie of Virginia, New England and the Summer Isles, London, 1632, p. 24.</p>
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